1: Metraux E-5 (1934-1935) 1940
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Lament

E hata tae kava	O bug that does not smell
E kakai koe ia, Tau-mahani, i te vie homi e.	You eat, Tau-mahani, the respectable woman.
E hata tae kava e,	O bug that does not smell,
E ka kai koe ia, Tau-mahani, i te vie homi e.	You eat, Tau-mahani, the respectable woman.

Hei songs were always called "bad" but I was never sure exactly what Tepano meant by "bad." He explained to me that these songs were injurious and were directed against an unfaithful woman or against a girl who paid no attention to the love of some man. He said that they were sung by a group [516] of men and women. The women squatted on their knees in front of the men who tramped the resonance box dug in the ground.

I obtained a single sample of a *hei* which was supposedly composed by a woman who had been abandoned by her husband of the Tupa-hotu tribe. After a few days he came back at night, scratching at the door. At first the wife thought that it was a rat and composed the following song:

Tupa-hotu rakerake	Tupa-hotu is bad
Tae tangitangi rikiriki.	I am not crying, not even a little.
Hove e kiore e *nekuneku* mai nei.	It is perhaps a rat that scratches here.
A koia o ku tata hakahou mai a.	He has come back here.

Only four love songs are remembered by present natives. The first describes a Miru girl who leaves her lover in the morning and is dampened with dew:

E Miru, a ivi rari i te hupe e	O Miru (girl), you are dampened to the bones by dew
I te hupe, hau[28] a Rano-aroi.	By the dew of the Rano-aroi.
Kae pakapaka i topa ro ai	You won't be dry when you go
Ki te roto tatau mahute	To soak the paper mulberry
Mo te mua hute pukao.	To make the cloth for the ribbon of your topknot.

The second chant is supposed to be recited by a girl whose younger sister loves the same man as she does.

E Mea, a tino mamahi rua e ki te iti, ki te nui e.	O Mea, for your body both the little and the big one are fighting.
He tonga, te pua, repa hoa	It is winter, my friend, the flower is very fragrant
Ka so, ka so, ka kava nei.	The flower is very fragrant.
He hora, te pua, repa hoa,	It is summer, the flower, my friend,
Ka mariri mai tooku aro nei, aue, aue.	Is withered on my breast, alas, alas.
Ku mataku mai a i te vie homi e,	The older wife is afraid,
He te hotaki mo haroa o te rei, o too rei mata nei.	Here is the wreath to hang an ornament, the ornament is your face.
He tou taina, e Mea e.	O my brother, O Mea.
E Mea a te raa e.	O Mea (Dawn) of the sun.
Taina paniora[29] roa.	Sister indeed like a Spaniard.
I tua i te Ana-heu-neru e.	Behind the Cave-where-the-neru-live.

[28] *Hau*: drops of dew at dawn. The girl is symbolized by them.
[29] This word was translated as "Spanish," an interpretation that is confirmed by the last verse; Ana-heu-neru is a cave on the eastern promontory of the island.

15:Routledge E-5 (1914-1915) 1919
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FIG. 107.

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CARVED DOOR-POST, ORONGO.

[facing p. 259]